

SRI KRISHNA The Supreme God-Head

Authored by:

**HIS DIVINE GRACE 108 SHRI PARAMAHAMSA BHAKTI
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GOSWAMY THAKUR

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PREFACE

The ever lucid presentation made by my Guru Maharaj His Divine Grace 108 Shri Paramahamsa Bhakti Siddhanta Saraswati Thakur reminds me of his venerable loving devotion towards the Supreme Lord Sri Krishna on this auspicious event of THE KARTIK DAMODARA VRAJHAM and felt the need for publishing this book again for the Benefit of Universal Mankind in understanding the LORD through the preceptorial line of succession, which alone can bestow the pure satvik Bhakti to attain the real Goal of Life, that is to say -to realise the Supreme God head Sri Krishna and to render loving devotional service unto him. This book is of immense use for the sincere

devotees. The contents in establishing the invincible and unconceivable potency of the Lord Krishna are certainly a search-light for those who read this gift of God - Sri Krishna, the Supreme God head.

One shall be on a continuous watch in eliminating the eighteen obstacles narrated through the pastimes performed by the LORD. The birds eye view of the tenth canto of Srimad Bhagavatham unfolds the supreme majesty of the Lord. The highest state of spiritual Ecstasy *Mahabhava-tattva* is wonderfully presented. The book is further enriched with adding Damodarastakam, Chatuslokhi Bhagavatam etc.

May the unlimited Grace of the Lord flows from him through the Sankeerthana of the Divine Name. Hare Krishna.

BV Puri Goswami (Tridandi Swami B.V. Puri Goswami)

1.THE ABSOLUTE TRUTH -SRI KRISHNA

The Great Absolute should predominate over the crippled forms of infinitesimal absolutes who may appear at the outset as illustrations of non-absolute. If the synthetic process of all isolated entities does not go one Undeviated Object of the Absolute, it would prove to be a chaotic emporium of unassimilating difference ; so our mentalities require rectification to arrange their order in a particular line. One of our friendly co-sharers should come forward to explain before us the nature of the course that should be adopted for our methodic comprehension of the irregularities in one line. This unparalleled mercy of the One Friend and His associates is to regulate the disorderly conduct of the body and the mind. The rhetorical principle of the predominating the predominating functions in their

bases of activities could give us the result of one of the four ingredients that follow when we are relieved of the worldly deformed conceptions in the pure spontaneity of a defined nature of eternal relationship that exists between the Absolute and the significatory aspects of the internal parts of the Absolute.

Whenever the specification of the Predominator is Prominent, we necessarily find the reciprocal predominated aspects, which may prove to be more than One, as distinguished from the case of the Predominator. The Predominating Agent has a singular significance over the multifarious predominated. This portion of

the analysis of the Transcendental Integer has become the most conspicuous explanation offered to mankind by any of the guiding leaders to bring us towards the Transcendence. Earnest readers will no doubt find this unique explanation offered by the writer in the line of instructions received by him from the Transcendental Hero, Whose Career and accounts have been portrayed in this book, of course, in a nutshell.

The peculiar feature noticed in men (includes male and female) apart from the lower creation is this that the former can exchange thoughts and have the superiority of utilising their experience through the recollections from history and acquired branches of knowledge. They can show their felicitous mood in listening to Scriptures also. So a comparative student can easily demarcate the line of the best and full part from transitory experience of this world. The question of Eternity, Full Knowledge and Bliss cannot be dealt by other agencies of life save man ; so man need not neglect the position of the Absolute in the Ever-existence, in Full Knowledge void of all sort of ignorance and ills that flesh is heir to, and Beatific Constancy of the Fountainhead. The solution of human life should tend towards the approach of the Absolute Who is always courting us to offer His help towards the fulfilment of the inadequate speciality we have in us. And in order to gain, an approach we should require the guidance of an individual in whom we can place our reliance, instead of being credulous with the strugglers of this world.

The Supreme Lord has left in this world a band of His followings who are always helpful to mankind instead of deluding the intellectual to turn themselves idealists and evil-doers with an apparent phase of seekers for their welfare. The author will no doubt be gratified if any of the readers can see his way to Scrutinise the Subject of the Transcendence in Whom we are vitally interested by sparing his valuable time to go through this book.

All the reference set apposite to each line below are to chapters and the verses of the Tenth Skanda(CANTO) of Srimad Bhagavatam.

Sl.No. Description Reference

- 1) Krishna is possessed of unlimited intellect (88/22)
- 2) Krishna is inaccessible to sensuous knowledge (16/46).
- 3) Krishna is Lord of the infinity of worlds (69/17).

- 4) Krishna weilds the power of creating the unlimited (87/28),
- 5) Krishna carries the impress of limitless power (87/14)
- 6) Krishna is possessed of inconceivable potency (10/29).
- 7) Krishna is unborn (59/28, 74/21).
- 8) Krishna solves all heterogeneous views (74/24).
- 9) Krishna is vanquished by exclusive devotion (14/3).
- 10) Krishna is Inner Guide (1/7).
- 11) Krishna is the Withholder of the energy of the wicked (60/19)
- 12) Krishna is the Giver of salvation of jives that are free from vanity (86/48).
- 13) Krishna ordains the worldly course of conceited jivas (86/48).
- 14) Krishna is primal God (Deva) (40/1).
- 15) Krishna is primal person (purusha) (63/38).
- 16) Krishna is Overwhelming flood of bliss (83/4).
- 17) Krishna possesses fulfilled desire (47/46).
- 18) Krishna is self - delighted (60/20)
- 19) Krishna is the apponent of the sensuous (60/35)
- 20) Krishna is sung by the best of hymns (86/23).
- 21) Krishna is the dispeller of the night of pseudo-religion (14/40).
- 22) Krishna is devoid of increase and decrease (48/26).
- 23) Krishna is efficient and material cause (10/29).
- 24) Krishna is the only Truth (14/23).

- 25) Krishna is Awarder of the fruit of work (49/29)
- 26) Krishna is not subject to the consequences of work(84/17).
- 27) Krishna is the Seer of cause and effect (38/12).
- 28) Krishna is the Person who is time (Kala) (1/7).
- 29) Krishna is Time's Own Self (70/26).
- 30) Krishna is even the time of time (56/27).
- 31) Krishna is Present in the heart of every animate entity, like fire inside wood (46/36)
- 32) Krishna is Grateful (48/26).
- 33) Krishna is the Augmentor (like the Full Moon) of the ocean of earth, gods, twice-born and animals (14/40)
- 34) Krishna is is the Tormentor of cannibalistic persons(14/40).
- 35) Krishna is the Destroyer of the pride of the arrogant (60/19).
- 36) Krishna is the Root-Cause of the origin, etc., of the world (14/23).
- 37) Krishna is the Cause of the world (40/1)
- 38) Krishna is the Creator of the world (70/38)
- 39) Krishna is appears as it possessed of a body like that of mundane entitles, for the good of the world(14/55).
- 40) Krishna is the Guru (centre of gravity) of the world(80/44).
- 41) Krishna is the Refuge (Ashraya) of jivas (individual souls) who are afraid of birth and death(49/12).
- 42) Krishna is devoid of birth (46/38).
- 43) Krishna is equally the Internal Guide, Cause and Director of jivas (87/30).

- 44) Krishna is the destroyer of the miseries of persons who employ themselves in meditating upon Him (58/10)
- 45) Krishna is of the fourth dimension and self-manifest(66/38)
- 46) Krishna is worthy of being gifted (74/24).
- 47) Krishna is the Punisher of the wicked (69/17)
- 48) Krishna is the God of gods (80/44)
- 49) Krishna is rarely cognisable by the gods (48/27)
- 50) Krishna is unconcerned about body, house, etc. (60/20)
- 51) Krishna is Supreme Ruler of the Greatest gods. (73/8)
- 52) Krishna is the Exponent of Religion (69/40)
- 53) Krishna is the Eternal Son of Nanda (Ananda/Pleasure) (14/1).
- 54) Krishna is Visible to man with great difficulty (71/23).
- 55) Krishna's Presence mocks the world of man (70/40).
- 56) Krishna is the Object of palatable drink of the human eye (71/33).
- 57) Krishna is the Internal guide of all (31/4).
- 58) Krishna is Worthy of the worship of all the worlds. (69/15)
- 59) Krishna accomodates all the worlds (59/30).
- 60) Krishna is the Manifestor of all light (63/34).
- 61) Krishna is unstinted in giving Himself away to one who recollects Him (80/11)
- 62) Krishna is the efficient Cause (87/50)
- 63) Krishna, although devoid of all mundane quality, assumes mundane

qualities by His Inconceivable Power for the purposes of creation, etc. (46/40).

64) Krishna is not subject to change (64/29)

65) Krishna is not capable of discrimination, by reason of being void of any extraneous covering (87/29).

66) Krishna is the Giver of himself to those who covet nothing (86/33).

67) Krishna loves those who covet nothing (60/14)

68) Krishna does no work (60/20)

69) Krishna is Human, Hidden, primal Person (Purusha)(44/13).

70) Krishna is Present in the hearts of jivas like the five elements (82/45).

71) Krishna is the Supreme Sorcerer (70/37).

72) Krishna is Supreme Godhead and the Internal Guide of all (56/27).

73) Krishna is the Crest-jewel of those whose praises are sung by the sacred lore (71/30).

74) Krishna is Primal Person and Ever-existing (14/23).

75) Krishna is the Highest among the Objects of worship (74/19).

76) Krishna is the Healer of the miseries of the submissive (73/16).

77) Krishna is the Destroyer of the sins of the submissive (31/7).

78) Krishna is the Destroyer of the distress of the submissive (73/8).

79) Krishna is the Residue after the Cataclysm (87/15).

80) Krishna is devoid of touch with mundane senses (87/28).

81) Krishna is the Soul and Friend of all animate entities (29/32).

82) Krishna is devoid of distinction appertaining to an alien (63/38, 44).

- 83) Krishna is Inconceivable by His Nature (70/38).
- 84) Krishna is the Master of the Universe (70/37).
- 85) Krishna is the Nourisher of the Universe (85/5).
- 86) Krishna is the Sun that cheers the lotus of the kindred of the Vrishnis (14/40).
- 87) Krishna is the God worshipped by the Brahmanas (69/15).
- 88) Krishna is the Foremost of the Brahmanas (84/20).
- 89) Krishna is the Originator of Brahma (40/1).
- 90) Krishna is the Worshipped of Brahma (31/13).
- 91) Krishna loves His devotees (48/26).
- 92) Krishna wears Forms in accordance with the wishes of His devotee (59/25).
- 93) Krishna is eternally Present in Mathura (1/28).
- 94) Krishna is devoid of the sense of kinship and regards all in the same way (46/37).
- 95) Krishna is beyond all Measuring Potency (Maya) (63/26).
- 96) Krishna is subdued by the love of Yudhisthira (72/10).
- 97) Krishna is concealed by the screen of maya from the sight of the people (84/23).
- 99) Krishna does not follow the ways of the world (60/36).
- 100) Krishna is the destroyer of the fear of the mundane sojourn of the submissive (85/19).
- 101) Krishna is the Womb of the Scriptures (16-44, 80/45, 84/20).

- 102) Krishna is Sree Guru's own Self (80/33).
- 103) Krishna is devoid of hankering for wife, offspring, etc. (60/20).
- 104) Krishna is the ordainer of the worldly sojourn and of the summum bonum (1/7).
- 105) Krishna is the Cause of all entitles (85/4).
- 106) Krishna is th. Friend of the good (69/17).
- 107) Krishna is devoid of discrimination as of kinship(63/38, 44).
- 108) Krishna is in Existence (56/27).
- 109) Krishna possesses true desire (80/44).
- 110) Krishna is the True Entity (87/17).
- 111) Krishna is true of speech (48/26).
- 112) Krishna is true of resolve (37/12).
- 113) Krishna sees with an equal Eye (16/33).
- 114) Krishna is the Cause of all causes (14/56-57, 63/38, 87/16).
- 115) Krishna is the Originator of all (59/28),
- 116) Krishna is the Soul's own self of all jivas (individual souls) (14/55).
- 117) Krishna is Omniscient (16/48).
- 118) Krishna is All-seeing (38/18)
- 119) Krishna is the embodiment of all gods (74/19, 86/54).
- 120) Krishna is the Seer of all (16/48).
- 121) Krishna is the Lord of all (37/23).

- 122) Krishna is the Stay (Ashraya) of all entities (82/46).
- 123) Krishna is All-pervasive and Eternal (9/13).
- 124) Krishna is the Soul of all elements (86/31).
- 125) Krishna is the Knower of the minds of all elements (81/1).
- 126) Krishna is the soul's self of all elements (74/24).
- 127) Krishna is the Inner Soul of all elements (37/11).
- 128) Krishna is the internal Guide of all elements (47/29).
- 129) Krishna is the Cause of the origin of all elements (64/29).
- 130) Krishna is the Limit of all good (84/21).
- 131) Krishna is Omnipotent (37/12).
- 132) Krishna is the lord of Lakshmi, the Presiding Deity of all riches (47/46).
- 133) Krishna is the Internal guide of all (63/38, 72/6).
- 134) Krishna is the Stay (Ashraya) of all (40/15).
- 135) Krishna is Witness and Seer of Self (86/31).
- 136) Krishna is the Refuge of the good (80/9).
- 137) Krishna is most difficult to serve (88/11),
- 138) Krishna is the Friend of one's heart (48/26).
- 139) Krishna is the Withholder of Creation (82/45).
- 140) Krishna is Withholder, Creator and Preserver (63/44).
- 141) Krishna is the Master of the functions of creation, etc. (16/49, 37/12).
- 142) Krishna is devoid of distinction as of kinship (74/21).

- 143) Krishna is devoid of distinction as between kin and alien (72/6).
- 144) Krishna indwells the Universe created by Himself (48/19).
- 145) Krishna is the Destroyer of the worldly sojourn of His devotees (60/43).
- 146) Krishna is the Wearer of body according to His Wish (1/7).

2. THE REAL NATURE OF SREE KRISHNA

The historical aspect of Sree Krishna need not be considered as irrelevant or mundane. The Absolute is always no other than Himself. Antiquarian speculations regarding the historicity of Sree Krishna have thus, inconceivably to us, an intimate bearing on the question of the real Nature of the Absolute. The scheme of ancient History of India that is being worked out by the researches of learned scholars has not yet been conclusively settled in regard to the lay affairs of that remote period which may have witnessed the Great War that is reported to have been fought out on the plains of Kurukshetra between the Kurus and the Pandavas backed by their respective allies. But the time is not far distant when it will be practicable to avoid prejudices and misunderstandings that at present prevent our approaching that great event in the proper spirit. The Puranas are steadily winning the confidence of the most hostile critics and the actual occurrence of the Great War is coming to be recognised, on the authority of the Puranas, as having taken place at a period which is not very far from 3000 B.C. The narration of the Mahabharata may now be seriously accepted as providing a tentative basis for the historical career of Shree Krishna. The Harivamsa, which forms the supplement of the Great Epic, is not opposed to the Mahabharata either in the spirit or in the so-called assumptions regarding particulars of the career of Sree Krishna that do not appear in the Great Epic.

The difficulty in regard to the Bhagawatam has also become susceptible of historical handling. If that great Purana was actually composed in the ninth century A.D., as seems not very improbable, it should still be historically possible to accept its testimony regarding even the events of the Boyhood of Krishna. But from the lay point of view, this question is not of absorbing interest in as much as the politically important activities in the career of Sree Krishna belong to a later period. But from the point of view of religious history, the story

of the marvellous Boyhood of Krishna is all-important and demands our most careful consideration.

The Mahabharata deals exclusively with the Doings of Krishna as King of Dwaraka and Ruler of the Yadavas. But the mighty Deeds of Krishna recorded in the Mahabharata form no part of the worship of Sree Sree Radha-Govinda, which is the subject-matter of the present work. Bhandarkar, in his anxiety to redeem the worship of Krishna from the charge of immorality, might prefer the worship of the wedded Husband of Rukmini to that of Sree Sree Radha-Krishna. But the Bhagawatam makes the Pastimes of Vrindavana the heart and kernel of the whole narrative of its deeds of Krishna as the Divinity, and it is this which supplies all the materials for the prevalent worship of Sree Sree Radha-Govinda. The political Krishna occupies but a secondary position, if even that, in the sphere of worship.

The narrative of the Bhagawatam so far as it covers the same ground as the Mahabharata does not differ materially from the story told by the Epic. But the interpretation and point of view of the Bhagawatam is throughout explicitly different from that of the Mahabharata even in its treatment of those events that are common to the two works. The later date of the appearance of the Bhagawatam, together with the new perspective adopted and the prominence given in it to the Boyhood of Krishna, has given rise to the doubts regarding the authenticity of its story of the Boyhood of Krishna, which is, however, also found in several other Puranas of an admittedly more ancient date.

Sectarian manipulation of history is assumed to be responsible for difference of version in the treatment of even historical events that are connected with the origin and growth of creeds. Theologians are supposed to be often ready to be unmindful of any version that may appear to them to be opposed to the tenets of the creed that they happen to profess.

The Bhagawatam, judged by this canon, has appeared to certain scholars as being less reliable, in the considered historical sense, than the Great Epic. This view is also supposed to cut at the root of the reality of the religion itself. The issue regarding religion may be put thus: Did the Pastimes of Krishna at Vrindavana manifest themselves on the mundane plane at any period in the ordinary historical sense?

The answer should be, even from the historical point of view, partly, in the

affirmative and negative. The Bhagawatam is regarded by the Absolutists as being both a work of the mediaeval period as well as the very Body of the eternally existing Truth Himself. The argument, Viz., that as it happens to belong to the mediaeval period it cannot also at the same time be eternal that is without any origin, is inapplicable to the Bhagawatam. The case is exactly the same with the Vrindavana Pastimes. They are also regarded to be eternally true. They are at the same time claimed to be historically true. But they are not claimed to be merely historical events. They are, therefore, claimed to be as being both old and new, or neither. They are not regarded as limitable by the mundane categories.

It, therefore, becomes necessary to widen the scope of the historical method itself in order to treat such a subject with any principle of consistency. The adherence to the scheme of gradual evolution of the creed has to be got rid of. The test of contemporary evidence as proof of authenticity should be found to be even more misleading for this particular purpose than it always is ordinarily.

What is the reality of the degree of validity of contemporary evidence in the ascertainment of the Truth ? I record my opinion regarding a certain phenomenon actually occurring before my very eyes. The statement is made up of the narration of the occurrence and my individual opinion regarding its nature and other particulars that I may suppose have a bearing on it. The narrative portion is separated from opinion by the critics, and is accepted in that unexplained form as historically true. If Krishna actually passed His Divine Boyhood in Vrindavana and performed at that place all the miracles before the very eyes of all the people, the older narrative of the Mahabharata, it is argued, should have also been cognizant of the same. If those miracles had been the most important of all the Activities of Krishna, Who is the Hero of the Epic, they could not have been altogether omitted by the writer of the Great Epic as they must have been actual and well-known occurrences. Such argument, although legitimate within its due limits in the case of mundane events, does not apply without a good deal of modification to the Pastimes of the Divinity.

It is an option of the servants of Krishna, which they are not loth to exercise, to divulge His Activities, or keep Them concealed from the knowledge even of contemporaries. Those activities possess the special quality of being recognised as true in the real and not merely historical sense, as soon as, and whenever, they are so divulged to the unerring consciousness of the pure individual soul. On the other hand, the reality is impossible of being ever "discovered" by the empiric historical method.

The Absolute chooses to present His deluding face to the sense-perception of man. His deluding energy is all-powerful and is able to prevent the search and discovery of the Truth, for Whose service, however, every individual soul has an imperative necessity. The tentative categories of the mundane Logicians are no other than fetters of the deluding Energy that tend to produce the strange belief that the transitory and limited are necessarily also true. It is this undoubted "fact" that vitiates the current short-sighted "historical" method at its source. The reality of the Ocean is neither proved nor disproved by the admission or denial of the ignorant dweller of the Taklamakan Desert. Such admission or such denial is equally abortive and wide of the mark if the observer has no knowledge of his subject. The issue itself as regards the Truth does not exist for the pedant of the waterless desert of the narrow and closely barriered Hinterland of Empiricism.

What value for instance are we to attach to such "historical" finding as this, viz., that the teaching of Sree Chaitanya was the cause of the political downfall of Orissa? Sree Chaitanya teaches that the Absolute is served by all conditions, beings and events, either consciously or unconsciously as regards the agents themselves. The decline as well as the rise of empires and worlds serves equally in their tiny ways the uncompassable Absolute. As soon as their relation of service to the Absolute is grasped by the agents, the real, consciousness of the Truth is produced in the humble agent. So long as the Absolute continues to be pedantically regarded as a part of Physical Nature, as cause or effect, there is no consciousness at all even of the issue itself of the real Truth. Sree Chaitanya and His Activities belong to the plane of the Absolute. The empiric historian, with his geographical and chronological apparatus of observation, can have really no proper idea of the grotesque anomaly that he unconsciously perpetrates by his pedantic effort to gauze the Absolute by the standard supplied to her victim by His deluding Energy in the form of the mundane categories that can only limit and define the, whereas the function that is required to be performed is to get rid of the necessity of having to do either.

If Srimad Bhagawatam, which professes to treat of the absolute, is considered to be an object of this phenomenal world, how can it possibly impart to a person who chooses to entertain such illogical thought, any knowledge of its contents? The recipient of the consciousness of the Absolute as well as the communicant of such consciousness must alive belong to the plane of the absolute consciousness. The empiric consciousness is not in the Absolute consciousness at all. It can only bungle and commit a deliberate blunder by attempting to limit and define the immeasurable and undefinable under the plea of a necessity that

need not be supposed to exist at all.

It is possible, if the limitations of the mental equipment are remembered and allowed for, for a person desirous of treat in the subject on the plane of the Absolute to write the cautious narrative of the Activities of Godhead in the limited vocabulary, without falling wholly into the deliberate blunders of dogmatic empiricism. The revealed Scriptures belong to the class of such authentic records regarding the Absolute. They need not be produced at the time of appearance of the events on the mundane plane to be historically acceptable as conveying the direct or first-hand testimony of those occurrences. They are quite independent of the conditions which the mind of the empiric historian finds it impossible to shake off and which make it impossible for him to conceive of the possibility of spiritual occurrences.

Therefore, empiric speculations regarding the so-called "ricity" of a spiritual event instead of establishing its genuineness only serve to display the utter insufficiency of the empirical historicity method itself for the purpose of the treatment of the history of the Absolute.

For example, the complaint of the empiric scholar, that it is not possible to set forth the nature of the development of spiritual life in India for lack of definite chronology which renders a scientific classification of the original works treating of Indian religion impossible, however plausible in itself it may appear to be at first sight, is, in the light of the foregoing discussion, at once found to be after all only the result of a wholly deluded attitude towards the Absolute Himself. As if the development of spiritual life is capable of being measured by the process of so-called mundane evolution based on the chronological sequence of mundane occurrences!

Our contention is not that the Pastimes of Sree Krishna are historical events but that they are a revelation of the Truth in the form of historical events. The Pastimes of Sree Krishna are not, therefore, less true than any historical events whatsoever. They are much more. All the historical events of this world will be enabled to disclose the real elements of the Truth that they represent only when they would be set forth in their proper relationship to the only eternal Verity, viz., the Pastimes of the Krishna. It is the historical events and the canons of historical judgement that require to be brought into tune with the Truth, Who is no other than Krishna. But the empiric historian does the exact opposite of this. He assumes the truth of historical events and his canons of historical

judgement as the standard to which the Pastimes of Krishna are to conform for the realisation of any element of the Truth that they may contain!

The whole difficulty is ultimately due to the muddled way of thinking favoured by the empiricists that supposes itself to be selfsufficient for the purpose of finding the Truth. It is empiricism that requires to be made properly conscious of its limitations and to be forced into a serious consideration of the nature of the Truth Whom it professes in and out of season to be so willing to serve. Once the nature of the Truth is taken into our serious consideration, the inconclusiveness of the cult of historicity should be perfectly plain to every impartial thinker. Further anxious consideration of the subject should enable the empiric method to be limited to its proper scope and by such limited employment to be enabled to serve the quest of the Unlimited.

As soon as the mind is directed to the question of the Nature of the Truth, it is enabled by Truth Himself to understand the otherwise inexplicable postulations of the spiritual Scriptures that it is necessary to obey in order to attain to the plane of the real quest of the Truth. Every circumstance even of this world will then be found to be a help in the realisation of the Truth, and nothing will be found to be a hindrance. The only hindrance, as a matter of fact, is the empiric attitude itself. By the empiric attitude one is led to launch out on the quest of the Absolute Truth with the resources of admittedly utter ignorance. This foolhardiness must be made to cease. The method of submissive enquiry enjoined by the Scriptures should be substituted after being properly learnt from those who have themselves attained to the right knowledge of the same by the proper method of submission. It is only after one has actually obtained the vision of the Truth, Whose face is so completely hid from the sight of the empiric thinker, that one can, under the guidance of the Truth Himself, set out on the quest of the Truth with any chance of finding Him and proclaiming Him to others.

So, although the method that has been employed throughout this narrative may appear to be in consistent with the demands of the blind empiric judgement, the reader is requested for the very much more weighty reasons set forth above to lend his listening ear to an attempt to apply the methods of the revealed Scriptures for the purpose of describing the real Nature of Krishna and His Pastimes, in pursuance of the mercy of the authorised Teachers, on the ground that the method is the only one that claims to be applicable to the subject of the Absolute.

As the working knowledge of the Nature of Sree Krishna is the starting point of the search of the Truth, it is our purpose in this chapter to present the reader with a summary of the traditional account of the real Nature of Sree Krishna, which is revealed by the Scriptures of all Ages and countries in more or less explicit forms.

The outline of the history of Sree Krishna as told in the Bhagavatam, which may be accepted as the only authentic account for our purposes, is as follows. At the close of the cycle known as Dwaparayuga Krishna manifested His Appearance in Bharatavarsha. He was born at Mathura. He was the Son of Vasudeva. His mother was Devaki, the sister of King Kamsa of the race of the Bhojas. Apprehending harm to himself from the Issue of Vasudeva and Devaki, Kamsa, that unworthy scion of the Bhojas, had cast the immaculate couple into the royal prison which was most closely guarded. As they passed their days inside the prison of Kamsa six sons were born in succession to Vasudeva and Devaki. All of them were killed in their infancy by the cruel and fearful Kamsa. Sree Balarama was born as their seventh issue. He was transferred to the keeping of Rohini in Braja as fostermother, the report being circulated that there had been miscarriage at childbirth. Godhead Himself was the eighth issue of Vasudeva and Devaki. He was conveyed by Vasudeva to the home of Nanda in Braja, whose wife Yasoda had just then given birth to a daughter. Sree Krishna was left to the care of Nanda and Yashoda in Vraja and their daughter was brought to Kamsa's prison and exhibited as the eighth issue of Devaki.

Meanwhile Sree Krishna was growing up in Braja in the company of His brother, Rama. Putana, an adept in slaughtering infants, was deputed by Kamsa to kill Krishna under the pretence of giving Him suck by the profession of motherly affection. Putana was killed by the halo of the power of the Infant Krishna. The casuistical demon Trinavarta was slain.

The cart for conveyance of their baggages under which Krishna had been put to bed by His parent was smashed by the kicks of the Divine Infant. He showed his mother, by opening His mouth, that the whole world was accommodated therein. He made her see that nescience served to foster love for the power of the Truth. The Infant displayed much juvenile ignorance that was promotive of love for Himself, the True Cognition. Noting the waywardness of her child the matronly milk-maid, embodying the most exquisite degree of serving zeal, bethought of binding Krishna by means of hempencords; but in vain. But the Incompassable at last submitted to be bound by the exclusive love of the affectionate Mistress of

Nanda's home. Krishna broke the twin Arjuna trees in course of His childish sports, releasing the sons of a god who had been reduced to that pitiable condition. Even the gods are liable to lapse into the senseless condition of trees by addiction to evil deeds; and even trees are enabled to regain the spiritual condition by the influence of accidental association with the pure-hearted.

Krishna goes into the forest with His chums for pasturing the calves. There He slays the demon Vatsasur who represents the offences of boyhood. It is now that religious hypocrisy in the form of Vakasur brought up by Kamsa, is also killed by Krishna of pure understanding. Aghasur also is slain. He is the embodiment of the principle of cruelty. Thereupon Krishna dined out in the open on the banks of the Yamuna in the company of His chums. The four-faced Brahma stole the calves and the cow-boys. The orderer of the phenomenal world was thereupon deluded by the power of Krishna. By this episode the complete supremacy of the immaculate Sweetness of Sree Krishna over every other principle, was demonstrated, Krishna, the Beloved of the realm of the perfect cognition, is not subject to any regulative restrictions. This also was established. The opulence of Krishna suffers no curtailment even by the total destruction of all spiritual and nonspiritual realms. No one is able to set bounds to the incompassable ocean of the Power of Krishna. The evil-minded Dhenukasura, the ass of blunt judgment, was destroyed by Baladeva, the principle of the pure individual soul. The serpent Kaliya, the self of crookedness and malice, polluted the waters of the Yamuna, the mellow liquid of the spiritual principle. This wicked demon was thereupon slain by Hari. When the wild forest-fire, the evil of internal faction within the community, burst forth in all its destructive fury, Sree Krishna in Person swallowed it up. Thus the Lord is ever solicitous of the well-being of Vraja. Then Rama killed the demon Pralamba; the thief in disguise who was sent by Kamsa for stealing the children.

And when the sky began to be surcharged with the love-laden clouds heralding the advent of the showery season, the milk-maids of Vraja, who are loved by Krishna and are by their nature of loving disposition, felt intoxicated by singing the Praises of Krishna. They were deeply stirred by the strains of Krishna's flute. They now worshipped Yogamaya, who effects the union of the individual soul with Krishna, with the desire of gaining Krishna as their Lover. Those who are possessed of a strong desire to serve Krishna find that there is no adjustment regarding themselves or their relation with others that is necessary for the purpose, of which they need feel ashamed. They are no longer disposed to conceal their minds. Krishna stole away the clothes of those milk-maids at their

bath to disclose the perfectly nude state which is the immaculate sporting ground of Divine love. Sree Krishna feeling hungry begged for food that had been prepared for offering at the sacrificial ceremony by the ritualistic Brahmanas. But they did not give it to Him in the pride of their superior status. Those sacrificial Brahmanas were addicted to a variety of empirical interpretations to the Scriptures inspired by the desire of attainment of worldly prosperity or by love for barren speculation which ends in the negation of all specific forms of activity. By dint of their traditional attachment to the Scriptures and the by-gone ancestors they are apt to degenerate into the mere mechanical transmitters to the rules and taboos that are found in the Scriptures. By reason of this vain attitude they are disabled to understand that the attainment of love for Godhead is the only purpose of all those rules and regulations. How can people with such mentality be induced to serve Krishna. But the loyal wives of those sacrificial Brahmanas, despite the opposition of their husbands, prepared to Sree Krishna in the forest and demonstrates the truth that neither intellectual nor hereditary equipments are the cause of love for Krishna. It also lays down the right principal of conduct of conditioned souls as consisting in regarding everything with an equal eye. The Varna and ashrama institutions of man are intended for the regulation of the society of this world. If the social order is preserved it affords scope for association with pure-hearted persons and thereby offers opportunities for discussions regarding the supreme desideratum. These tend to spiritual progress. It is the possibility of attainment of love of Krishna by their means that constitutes the value of the institutions of varna and ashrama (the system of divinely ordained division of social functions and grades). There can, therefore, be no disloyalty to the purpose of the social arrangement if one gives up the observance of the social rules for the sake of Krishna Himself. As a matter of fact, on the actual attainment of the goal itself, the further pursuit of the means of its attainment becomes unnecessary for all persons who are really desirous of obtaining the goal. It is also no infringement of the purpose of the social code to allow such a person full scope for serving Krishna. In enforcing social obligations it is, therefore, necessary to consider the actual condition of individuals to whom they are to apply. Otherwise the very object of social organisation itself will be wholly frustrated.

Krishna then forbade the people to perform the sacrifice to Indra. The people were to sacrifice to Indra to please him in order that he might send them rain which was necessary for the sustenance of themselves and their flocks. This represents the principle of utilitarian work on the basis of mutual co-operation for the safety and well-being of society. Indra, being denied his offerings, in

anger tried to punish the denizens of Vraja by sending down torrential rain which flooded the fields and homesteads of the people. Hari Himself protected the residents of Gokula from this peril. No harm can come to the servants of Krishna if for the purpose of serving Him even their ordinary domestic and social duties have to be given up altogether which may result in the destruction of the world. No one can kill whom Krishna Himself protects. Even the cosmic law is not binding on them. The devotees of Krishna are free from all observance of all law except that of spiritual love for the Supreme Lord. Through the realm of faith there flows the perennial stream of the holy Yamuna. The transcendental river is the liquid essence of the pure cognitive state. Nanda was in danger of being drowned in the waters of that river of joy, but was mercifully rescued by his Son's blissful Activity. Thereafter Sree Krishna showed the cow-herds His Own Divine Majesty in the realm of the Absolute. The Divine Majesty is always latent in the Personality of Krishna. The Supreme Lord Who is the Beloved of the eternally free souls and their following then performed the Pastime of the Dance in the circle of His beloved. This Pastime manifests the principle of working of Divine love. Lord Hari, out of His mercy, danced in the Rasa circle formed by the milk-maids. He promoted the growth of their highest love by separation, by His subsequent disappearance.

The stellar system may supply a poor analogy of the Rasa Pastime. Just as the Suns surrounded by their respective circling groups of satellites dance round the Polar Star in the form of a circle, in the same manner, all individual souls eternally enact their harmonious dance in their orbits round Sree Krishna as the centre of the system, sustained therein by the force of Sree Krishna's overpowering attraction for all spiritual entities. In this vast round of the Rasa dance, Sree Krishna is the only Male and all individual souls are females. In the realm of the Absolute Sree Krishna is the sole Master and Enjoyer. All the rest belong to the category of servants and objects of enjoyment that minister to His sole pleasure. The Rasa Pastime is capable of being analogically described in the vocabulary at our command only in terms of the sexual relationship. The reason of this is that there is a real correspondence between the two-the sexual relationship of this world being the unwholesome reflection of the spiritual process in the mirror of this material world. The analogy is, however, bound to prove misleading if due allowance is not made for the radical difference between the substantive nature and location of the two processes. The principle of mundane amour resting on that of physical sex can never be divested of its innate grossness and unwholesomeness. The grossness of worldly enjoyment as well as the sensuousness and frailties of both the object and subject of sexual

passion are responsible for the imperfections of mundane amour. The Rasa Pastime is absolutely free from any touch of unwholesomeness, all the conditions being favourable for the promotion of the most perfect bliss by universal association in the rites of the most exquisite love. No apprehension of lewdness or sexuality must, therefore, be allowed to stand in the way of the exhaustive consideration of this highest and all important spiritual subject.

The circular amorous dance or the Rasa Pastime expresses the manifestation of Divine love in its perfectly unobscured form. The highest realisation of this process consists in this, that in it Srimati Radhika, the highest object of all reverence of all souls being that supreme blissful Power of Krishna who expresses His specifically luscious quality, appears in person in the circle of the dancers, in all her most exquisite charm encompassed by the bhavas, her suite of the most confidential female friends. At the close of the Pastime of the circular dance there follows naturally sporting in the liquid current of the Yamuna, the cognitive essence itself dissolving into liquid bliss on the full manifestation of love.

Nanda who is the personality of spiritual bliss, is swallowed up by the boaconstrictor of the joy of the liberation of merging in the Divine Essence. Krishna, the Protector of His devotees, thereupon rescues him from his peril. The stubborn demon Sankhachuda, who sets fame over every other principle is then slain in an attempt to create disturbance in Braja. Kashi, the demon of the vanity of political ambition, is next slain by Krishna, the foe of Kamsa, when the Lord finally made up His mind to return to Mathura.

Akrura, the contriver of all occurrences, then conducted Hari to Mathura. On His arrival there, the Lord killed the sturdy wrestlers and then also slew Kamsa himself with his brother. On the departure from this world of atheism in the person of Kamsa, Sree Krishna bestowed the charge of the earth on Kamsa's progenitor, Ugrasena, who embodies the principle of independence. The twin widows of Kamsa thereupon repaired to their parent, the King of Magadha, the embodiment of elevationism, and submitted to him their sorrows of the state of widowhood. On receiving this tidings, the King of Magadha set out at the head of his armies and fought seventeen mighty battles about the city of Mathura, but was every time defeated by Hari. When Jarasandha at last beleaguered Mathura for the eighteenth time, Krishna retired to His own Capital of Dwarakapuri. The real significance of this episode consists in this, that the potency of the principle of elevationism is constituted of the eighteen categories of the ten personal

illustrations from birth to death, the four-fold classification according to aptitude and the four-fold division into stages of the individual life (Varnashrama). When the seat of knowledge is finally captured by these eighteen categories by fostering renunciation of the world, there is manifested the disappearance of Godhead on the consequent emergence of the longing for pseudoliberation.

While Krishna abode in Mathura, He placed Himself under the charge of the teacher of religion, and after completing His study of all the Shastras, restored the life of His preceptor's dead son. There is no necessity in the case of the Krishna, Who is naturally perfect, to endeavour for the acquisition of knowledge. The episode indicates that the intellect of man makes progress in erudition during its stage of residence at Mathura which is the Academy of all learning.

Those who covet the fruits of their activities also cherish attachment to Krishna. Their attachment to the Lord is charged with impurity. The attachment by degrees grows into the well purified unadulterated liking for Krishna. This salutary truth is manifested in the case of Kubja's love for Krishna during His sojourn in Mathura. Uddhava went to Gokula to be acquainted fully with the loving state of Braja which is superior to all forms of devotion.

The Srutis affirm that the Pandavas represent the Branch of righteousness, while the Kauravas are the offshoots of unrighteous conduct. For this reason, Sree Krishna is verily the Friend and Preserver of the family of the Pandavas. In order to establish the well-being of righteousness and for the deliverance of sinners, the Lord deputed Akrura to Hastina as His messenger.

Jarasandha, the champion of unwholesome fruitive activity, beleaguered the beautiful city of Mathura, the abode of the knowledge of the undifferentiated Greatness and Nourishing Quality of the Divinity (Brahman). Here the point that is established is that fruitive activity itself is of two kinds. One variety is directed to the supreme desideratum itself. By such activities there is growth of knowledge and by their conjunction liking for Godhead is developed. This conjunction of activity, knowledge and the principle of Divine service, is also variously designated as the process of karma, jnana or bhakti. Those who possess real insight, call it the method of Harmony. But there is a different variety of activity which is directed to a selfish purpose. This form is known as karma-kanda, to distinguish it from the process of what is termed karmayoga. This selfish variety of fruitive activity often gives rise to apprehension regarding

the existence and attainment of Godhead and promotes their union with atheism by wedding them with the latter. It is this unwholesome variety of worldly activity that in the person of Jarasandha invaded the City of Mathura.

Thereupon, Sree Krishna, of His own accord, conducted His friends, viz., the community of His devotees, to the city of Dwaraka. This is the process of the service of Godhead under the regulative principles of the Divine Dispensation. The Yavana king belonged to a society that was not regulated by the Divinely ordained principle of class and stage (Varnashrama). Being thus addicted to ignorant utilitarian activity and relying on the resources of such activity and being thereby opposed also to the path of liberation by empiric knowledge, the Yavana king scornfully kicked king Muchukunda representing aptitude for the path of liberation. The Yavana king was thereupon destroyed by the superior power of king Muchukunda. Hari then repaired to Dwaraka, the seat of the Knowledge of the Divinity in all His Majesty. There the Lord wedded Rukmini Devi, Embodiment of the Supreme Majesty of Godhead. Pradyumna, God of love, was no sooner born from the womb of Rukmini, then he was stolen away by Sambara, embodiment of the deluding Energy. The body of the god of love had formerly been burnt up by Mahadeva, representing barren asceticism. At that period Rati Devi, consort of Kama, God of love, had sought refuge in the demoniac propensity for the lust of the flesh. Kamadeva of great prowess, being now instructed by his consort, Ratidevi, killed Sambara representing the pleasures of the flesh and made his way to Dwaraka. By way of restoration of the gem, Hari now wedded the auspicious Satyabhama, who is part and parcel of Sree Radhika, the fullness of the quality of extreme loving sensitiveness. Rukmini with seven other ladies were the reflections of the Power of the most delicious and the very highest Divine love, appearing in the conditions of Splendor and Majesty. They became the chief Queens of the Royal Home of Krishna at Dwaraka. At Dwaraka Sree Krishna's off spring and relations multiplied space. This point to an essential difference that distinguishes reverential worship rendered to the Majesty of Godhead from that loving devotion. The former Naturally tends to expand by the process of division. The latter is indivisible. It is not possible to deal with this matter in greater detail at this place. But the subject requires to be most carefully treated in a separate treatise.

A certain demon proclaiming himself to be Vasudeva preached the doctrine of undifferentiated Monism, at Kashi, the abode of Hara. The lord of Roma, Who is Godhead Himself, after slaying that demon, burnt Kashidham, the seat of the

corrupt opinion. The lord seated on the back of Garuda slew the demon Bhauma who was filled with the notion that the things of this material universe are Godhead. This is idolatry. The worship of the Holy Divine Archa is not to be confounded with the worship of idols. The latter consists of the two co-ordinated varieties of pseudo-worship of Nature in its positive and negative aspects. Godhead rescued the victims of idolatry by destroying the faith in the undifferentiated Brahman which is the subtle and more dangerous one of the two forms of idolatry and by accepting the worship of their quondam victims. By killing Jarasandha by the agency of Bheema, the Lord rescued many a king from the bondage of elevationism (worship of pure worldly utility). He accepted unrestricted worship at the sacrifice of Yudhisthira and cut off the head of Shishupala who was a personal enemy of Himself. At the battle of Kurukshetra, Krishna afforded relief to the Earth groaning under her burden and, having re-established the pure religion, saved spiritual society.

On His arrival at Dwaraka the sage Narada was filled with great wonder on beholding the lord appearing at one and the same time in the homes of all his different Consorts. The fact that Godhead is fully present every where and in every soul, is much more wonderful than that He is One and pervades the whole universe by His Divine Essence. The demon Dantavakra, embodiment of barbarism, was slain. The Lord bestowed on Arjuna, His brother by the religion-bond, the hand of His Own sister Subhadra in marriage. The Lord saved the city of Dwaraka by destroying the efforts of Salwa backed by the knowledge of the deceptive physical sciences. The beautiful products of material sciences are nothing in comparison with the Doings of the Lord. King Nriga was undergoing the punishment of unrighteous conduct in the form of a reptile. He was delivered from the condition of a reptile by the mercy of the Lord.

Hari ate the raw rice given Him by the Brahmana Sudama, out of love. The Lord is not so pleased with the offering of even sweetmeats that are made by the pashandas (unbelievers). The monkey Dibida representing un-Godly carnival, was killed by Baladeva embodying the essence of the pure soul full of the love of Krishna. Baladeva performed the Pastime of love in the company of milkmaids who were the different substantive aspects of the pure soul, in a great forest in which there was a city made of the cognitive principle of the pure soul.

These Divine pastimes are enacted in the hearts of the devotees. They disappear with the termination of the earthly sojourn of the devotees, just as the show ceases on the actor leaving the stage. The Will of Krishna, in the form of Time,

having made the Yadavas, pure spiritual states, desist from their Pastimes, overwhelmed the Divine Abode of Dwaraka by the waves of the ocean of oblivion. The self-same will of Krishna, Who is the Source of ceaseless joy, made the devotees give up their bodies, worn out by decay, and by fomenting mutual discord, at Prabhas representing the knowledge of the Divinity. The aptitude towards Krishna that dwells in the hearts of the devotees attain to its pristine glory by its conjunction with the pure soul on his severance from the physical body. It continues its full manifestation in Goloka which is the highest portion of the realm of Vaikuntha.

These activities of Sree Krishna never cease in Goloka, which is the innermost Sphere of the realm of the Absolute and the Abode of the Supreme Lord in the manifest unobstructed enjoyment of His own pure Nature. They are available to the conditioned soul in terms of the categories of time, space and agent, in proportion to the realisation of his proper spiritual nature. This realisation may remain confirmed to the detached relationship of the individual soul to the Lord or expand into the form of a social function. It is this latter form that made its appearance in the pure consciousness of Narada and Vyasa in the cycle of the Dvapara Age. The spiritual consciousness is, therefore, susceptible of manifesting its appearance in terms of the activities of individuals and also of those of the community of pure souls. With the growth of the social instinct the second form of manifestation makes its appearance in due course.

Regarded from the point of view of the associated spiritual consciousness Hari is realised as fully manifest in Mathura, more fully in Dwaraka, and most fully of all the Vraja. The degree of purity of its blissfulness, is the measure of the Plenitude of the Divine Manifestation. Judged by this standard, the joyous activities of Vraja form the highest platform of the spiritual realisation of the individual soul. In this most blissful experience Krishna is ultimately realisable as the sweetheart of the spiritual milkmaids, the very highest point in the process being the Blissful Activities of Krishna as the Beloved consort of Sree Radhika.

Those who have been enabled to taste the sweetness of these spiritual realisations, are fully established in the eternal function of the pure soul. It is not possible to elaborate the quality of the liquid sweetness of the process by means of general terms. It is for this reason that the poetic sages have expounded the Truth of the Activities of Krishna by their detailed concrete descriptions. The Supreme bliss is obtainable only by the most solicitous service of Krishna. It is not possible to attain real and abiding satisfaction by the contemplation

of Godhead as the regulator and Companion of the individual soul, or by the realisation of the Greatness of the undifferentiated Divinity by the process of empiric Knowledge, or by worshipping Godhead by the method of the Sacrifice (yajna) as the Giver of the fruits of utilitarian activities.

3. THE HIGHEST WORSHIP OF SREE KRISHNA

The Method of the worship of Krishna at Braja is the highest of all forms of worship. The worships that are practised at Mathura and Dwaraka, respectively, own their value in augmenting the exquisiteness of the Pastimes of Braja. It is our purpose, therefore, to consider the worship of Braja in some detail at this place. The discussion of the worship of Braja should not be withheld from the cognisance of the conditioned souls, as by means of this alone they can be really benefited. It is only when the conditioned soul is in the position to realise the nature of the mode of worship at Braja that he is freed from the fear of death, by obtaining the life eternal.

The subject of the worship of Vraja may be conveniently considered by the related methods of synthetic or positive and analytic or negative treatment. Synthetically regarded the worship resolves itself into a system of relationship divisible in their turn into five distinct grades. These grades are called respectively the tranquilised state, condition of the servant, that of a friends, that of parents and finally that of consorts, in the order of increasing excellence from the point of view of the detached observer.

In Vraja certain denizens always regard themselves as the servants of the Prince of Braja. Others consider themselves as His fortunate friends. Sridama, Subala, etc., possess the pure friendly disposition. Yasoda, Rohini, Nanda are actuated by undiluted parental affection. The consorts, with Sree Radhika as their head, regard themselves exclusively as the promoters of Krishna's onerous love in the dancing circle. Nowhere else except in Vrindavana can there exist these dispositions of pure exclusive relationships with Krishna. It is for this reason that pure souls feel an instinctive attraction for the charming Vrindavana. In Vrindavana the Scriptures agree in declaring the amorous disposition to be the highest of all. By the principle that Godhead happens to be the soul Enjoyer of every entity, the individual soul is proved to be eternally ministrant to the pleasure of Sree Krishna. In Braja, however, there was no dividing limitations as between Krishna and the serving individual souls like those that separate the

master from the servant in this world. On the contrary there always prevails indivisible supreme bliss in the visible form of these all-loving relationships. The consideration of loving separation also finds a place there for the sole purpose of augmenting still further the happiness of loving union. This blissful disposition, which belongs only to Vraja, is realised in its gradual development by the careful preliminary service of relationships that obtain outside Braja in Mathura and Dwaraka.

The conditioned soul is eligible for service of Godhead only under the strictest regulations. At a subsequent stage, on the appearance of attachment for Krishna, the disposition of Vraja gradually manifests itself. At this latter stage Krishna is served internally with loving devotion, but outward regard is displayed towards the regulative social institutions. This duplicity of disposition and practice is known as Parakiya (relationship as to a paramour); because the condition of the devotee, resembles that of the wedded wife who may have unfortunately contracted a passion, which is not to be indulged, for a person other than her lawful husband. In these circumstances, the really loyal wife is under the painful necessity, from an innate sense of duty, of showing all outward regard that is due to her husband and of observing scrupulously the domestic and social regulations, although she can no longer feel for them any real internal attachment.

The apparently unintelligible and insincere attachment to society of the highest class of devotees can not avoid being misunderstood by those comparatively advanced pupils who are in the position to appreciate the beneficent nature of the Scriptural regulations for the promotion of the spiritual well-being of society. But the highest class of devotees do not modify their method out of deference to adverse criticisms even of such bona fide objectors. Those novices who are not well advanced on the spiritual path are still less able to understand the ways of loving devotion which actuate the best devotees.

There is a regular gradation in the growing manifestation of the pure spontaneous attachment for Krishna. The growth of such attachment is capable of being divided into three distinct stages in order of increasing excellence, viz., (1) the love of conditioned souls adulterated by endeavour to follow the Scriptural regulations, (2) Love for Krishna on the Absolute plane but wanting in the quality of intimacy, and finally (3) perfect love for Krishna free from all extraneous dross or impurities. The limit of pure love for Krishna in Sree Radhika, the Counter-Whole of Sree Krishna himself, is termed mahabhava (the

loving condition major). Different from the specific nature of mahabhava, but closely approximating the same, there is found the eightfold assemblage of the bhavas in hering in the pure individual souls. They are the eight Sakhis (The Cherami) of Sree Radhika. The bhavas of worshippers adjoining those of the sakhis, are the manjaris (spray). The worshipper should in the first instance seek the protection of the manjari whose bhava corresponds to the worshipper's own nature. He is, thereafter, to offer his submission to the sakhi who is served by the manjari. If he obtains the mercy of the sakhi he will be enabled thereby to attain to the refuge of the feet of Sree Radhika. In the circle of the great Rasa-dance the worshippers, manjari, sakhi and Srimati Radhika, occupy positions that are very much analogous to those of the satellite, planet, the sun and the polar star respectively in the mundane stellar system. In the process of augmentation of bhava the promotion of the enjoyment of Krishna becomes available for jeevas who have attained to the quality of mahabhava.

There are eighteen obstacles in the way of this exquisite consummation of bhava which belongs to Vraja. Those are apt to pollute pure love and give rise to offence. It is imperatively necessary to consider the nature of these obstacles by way of the negative treatment of Vraja-bhava, which should supplement and help to prevent any grave misconception of the position exposition.

The **FIRST OBSTACLE** is one's encounter with the pseudo-Guru. The bad Guru is no other than the demoness Putana who offers the suck of her poisoned breast for killing new-born Krishna in the purified cognition of the soul. Worshippers who have already obtained admission to the path of loving devotion should ponder on the appearance of Putana in Braja and be thereby enabled to remove the initial obstacle, viz., the bad spiritual guide. The Guru is either the inner or outwardly manifested spiritual Guide. The soul in the state of perfect concentration in the absolute samadhi, is the Guru of the soul. In other words a person who places himself under the guidance of the reasoning faculty and learns from it the method of worship, thereby gives the direction of himself to the pseudo-Guru.

The dallings of the empiric assertive rational faculty with the eternal religion by the offer of her support for its furtherance, are comparable to the artifices of Putana. Worshippers on the path of loving spiritual devotion owe it to themselves to discard all assertive help of reasoning in the attempt to realise the nature of the summum bonum, and seek instead the exclusive guidance of spiritual concentration. The human being from whom one learns about the

substantive nature of worship of Godhead is the outwardly manifested Guru. The bone fide Guru is the person who after realising the true nature of the endeavour of loving devotion, instructs the submissive disciple (sishya) regarding the summum bonum, taking into due consideration the specific requirement of the latter. One who presumes to instruct others without himself realising the nature of the course of loving devotion, or who, although himself cognizant of the nature of path of devotion, instructs the disciple regarding the same without due consideration of the aptitude of the latter, is the pseudoGuru. It is necessary by all means to renounce the guidance of such a Guru.

The **SECOND OBSTACLE** on the path of loving devotion, in the order of appearance, is wrong speculative controversy. In Braja, i.e., on the path of spontaneous love, it is difficult for the proper spiritual state to appear until the demon Trunavarta, embodiment of disloyal controversy, has been killed outright. All philosophical speculation, all sceptical arguments of the pseudo-buddhists and empiric rationalists, are obstructive of the growth of the disposition of Braja, in the manner of the demon Trunavarta.

The **THIRD OBSTACLE** is represented by the laden cart. The injunctions of the Scriptures are apt to be followed in their literal sense without due regard to their meaning. This carrying of the lumber of Scriptural learning tends to smother the infant Krishna and requires to be smashed with His help at the very outset, if the object of the novice be to realise the state of natural love for Krishna. The mechanical pedant has no access to Braja.

The victims of the pseudo-Guru are liable to fall into this plight by being prematurely initiated into the process of the state of a female confidante engaged in service as of the manjari. Such victims do not realise their misfortune by reason of their mechanical aptitude which is exploited by the pseudo-Guru to their utter ruin. Those who follow the advice of such a Guru in their worship, quickly fall away from the path of devotion. The amorous mood in such cases can never attain to the depth of the truly spiritual process. But this is never realisable by the parties themselves.

The **FOURTH OBSTACLE** "on the path" is termed juvenile offence. Persons who are indifferent to the spiritual guide are thereby rendered subject to the inconsistencies and frailties that beset naughty children. This enemy of the infant Krishna is known as Vatsasura. The novice must beware of the guiles of this malicious demon and try to get rid of him at an early stage.

The **FIFTH OBSTACLE** make its appearance on the path of the theists (Vaishnavas) in the form of the demon Baka. He is an exceedingly cunning fellow embodying the principle of religious hypocrisy. It is this obstacle which is meant by the offence against the Holy Name. Those who, falling into the clutches of the pseudo-Guru by neglect of the proper exercise of their judgement, deceive themselves by consenting to adopt the higher grade of worship to which they are not entitled, fall under category of the third class of offenders described above. But those who, even after becoming aware of their unfitness, persists in practising the higher method of worship, hoping thereby to gain honor and wealth for themselves, commit the offence of religious hypocrisy. Until this defect is discarded, there can be no appearance of the principle of spontaneous liking for Krishna. These hypocrites only deceive the world by the display of the external insignia of sectarianism and pseudorenunciation. Those persons who choose to show their regard for those arrogant persons in consideration of the external marks exhibited by them, failing to attain the favour of Krishna, only prove to be thorns in the sides of the people of this world. But it should also be borne in mind in this connection that one should be careful not to allow his caution in regard to the abuse of external signs to betray him into maligning a person wearing the respective external marks of the theistic communities, whose conduct may also embody the inner significance of those symbols. It is, therefore, the constant duty of the Vaishnavas, by being neutral as regards external marks, to seek for indications of inner love for Godhead and to associate with and serve the sadhus whom they may be fortunate enough to recognize by this test.

The **SIXTH OBSTACLE** has the forms of cruelty and violence. This is the demon Aghasura.

It is possible for love to suffer gradual decay by the absence of kindness for all animate beings. This must be so in as much as kindness can never be a different principle from love for Krishna. There is no substantive difference between love for Krishna and kindness to individual souls.

The **SEVENTH OBSTACLE** assumes the form of infatuation in the shape of an apparently zealous study of the Vedas (scholasticism). Excessive and exclusive attention to the propositions of the diverse polemical schools and their conclusions and modes of argument, tend to lessen the poignancy and clearness of the vision of the truths obtained in the exclusive mood. Even Brahma himself doubted the truth of the real nature of Krishna by reason of such infatuation.

The **EIGHTH OBSTACLE** is offered by the demon Dhenukasura in the form of the ass, who tries to prevent the palm fruits, which he is himself unable to taste, from being enjoyed by others. The principles of Vaishnavism require for their due appreciation the most penetrating judgment. Persons possessed of a blunted understanding are exposed to this grave plight. The Vaishnava religion is indivisible. There is no scope in it for sectarian narrownesses. He is the blunt-headed fool who is liable to misconceive the true nature of the Vaishnava community by supposing it to be a sect distinct from other sects of this world. As a matter of fact thick-headed persons are themselves unable to understand the teaching of the spiritual works that have been penned by the former Acharyas of the community and they are also apt to actively prevent others from having access to those works. This is specially the case with those devotees possessed of a stunted judgment who, being mechanically addicted to the regulations, have no inclination to strive for the attainment of the status. But the Vaishnava religion holds within itself the prospect of infinite progressive advance. Those muddy-headed persons, who choose to remain confined within the literal meaning of the narrow limits of the Scriptural regulations, being thereby led to neglect the unconventional path of spontaneous love for Godhead, soon become indistinguishable from persons who are wedded to the cult of fruitive mundane activities. It is, therefore, never possible to make any progress in the Vaishnava religion till Dhenukasura in the form of the ass has been killed.

The **NINTH OBSTACLE** is offered by the conduct of those weak alminde persons who take to the unconventional method of service for the purpose of gratifying their senses which it is not possible to do under the method of regulated service. This is the conduct of the demon Vrishabhasura. These persons will be killed by the burning quality of Krishna's personality. The example of such offensive conduct by no means rare among those hypocrites who make a parade of their religiosity.

The **TENTH OBSTACLE** is offered by the cunning serpent Kaliya, representing implacable brutality and treachery, who is apt to pour his deadly poison into the melted souls of the

Vaishnavas represented by the liquid current of the Yamuna. The danger threatened by this fatal poison can be got rid of by the Grace of Krishna.

The **ELEVENTH OBSTACLE** has the form of intra-communal discord. It is

comparable to the wild forest-fire. The disposition bred by narrow sectarianism rendering its victim unable to recognize as Vaishnava one who does to assume the external marks of the theistic community, multiplies the obstacles on the path of attainment of the bone fide Guru and the actual companionship of the true devotees. It is, therefore, obligatory on all persons to destroy the forest fire by all means.

The **TWELFTH OBSTACLE** on the path of loving devotion is offered by the demon Pralambasura who is prone to commit theft against one's own self. The danger is represented specifically by the theory of the Brahman of the Mayavadins who advocate merging in the Brahman as the summum bonum and declare the self-realise condition to be one that is absolutely devoid of any distinguishable feature. The system is characterized by the defect of utter absence of the principle of bliss either for the individual soul or for the Brahman who is imagined to be perfectly unconcerned about anything.

Persistent reflection on those lines gives rise to doubt regarding the very existence of the Brahman and produces conviction in the non-existence of the individual soul and the elaborate concoction of a new science to account for the glaring discrepancies of the Acharyas and proving the utter futility of all human thought and activity. This mode of thinking sometimes find its way among the Vaishnavas and creates a good deal of trouble in the form of an advocacy of self-destruction.

The **THIRTEENTH OBSTACLE** takes the form of the worship of Indra and other lesser Devatas in the hope of gaining worldly advantages. This prevents the growth of love for Godhead and requires to be avoided with great care.

The offences of theft of another's property and telling of lies are the **FOURTEENTH OBSTACLE**. These are represented by the demon Byomasura. They stand in the way of one's attaining to perfect love for Krishna and give a good deal of trouble to the novice.

The **FIFTEENTH OBSTACLE** arises from addiction to intoxicants. In Vraja the bliss, that is experienced by the individual soul on his being freed from the troubles of mind and body, is termed Nanda. There are found persons who betake to the use of intoxicants supposing such habit to be promotive of the above form of bliss. This quickly causes the serious drawback of self-forgetfulness. The predicament is represented by Nanda's sojourn to the abode of Varuna. This grave offence must be avoided by all means. Those persons

who have attained the mode of loving devotion of Vraja must, on no account, use any form of intoxicant.

The **SIXTEENTH OBSTACLE** has the form of a proneness to acquisition of fame and honour, and desire for sensuous enjoyment, under the plea of devotion. This is the demon Shankhachuda. Those persons who covet fame as the goal of their activities, commit thereby the offence of arrogance. It is necessary for Vaishnavas to be very careful about this matter.

The next **SEVENTEENTH OBSTACLE** is offered by the growing sense of the blissfulness that tends to increase by the cultivation of the habit or worship till it assumes the form of self-suppression approximating the state of merging with the Object of worship. This mood for merging with the Divinity is a species of serpent that swallows up Nanda. The novice should endeavour to be a bone fide servant of Godhead by carefully avoiding this fatal temptation.

The **EIGHTEENTH OBSTACLE** is the demon Kesi who have the form of the horse. As the quality of devotion of the novice undergoes swift development, the sense of one's own superiority makes its appearance. If the novice gives a free scope to the speculation regarding his own excellence, it is apt to lead him into the dire offence of disrespect for the Divinity causing his fall. It is, therefore, necessary that such wicked sentiment may never arise in the heart of the Vaishnava. Even after devotion has been fully developed the quality of sincere humility should never be absent from the conduct of the Vaishnava. As the contrary of this tends to happen, it becomes necessary for Krishna to kill the demon Kesi.

Those who are in the intellectual condition are required to free themselves from those offences which are to be found in the sphere of Mathura. Those who have a taste for fruitive activity must be on their guard against the offences that are noticeable at Dwaraka. The devotees should dive completely into love for Sree Krishna by avoiding all those obstacles as they are apt to breed trouble in Vraja.

The eternal Truth has been made manifest to this world by Sree Vyasadeva in the narrative of the Pastimes of Vraja. But the real nature of the Truth cannot be realised by means of knowledge born of the senses. The knowledge is spontaneously experienced by the pure essence of the individual soul in his exclusive state (samadhi). There are, however, pseudoexclusive states which must not be confounded with the spiritual condition proper in which there is no

presence of any mundane element. In this state the Truth becomes selfmanifest by the operation of the spiritual Potency of Divinity. This phenomenal world is the distorted unwholesome reflection of the transcendental Realm. It is for this reason that there is a correspondence between phenomena of this world and the events of the spiritual plane. The substantive reality in the forms of the Name, Form, Quality, Pastimes and the distinctive personality of His Paraphernalia make their appearance to the soul in his exclusive state (samadhi).

It is necessary to keep all doubting speculations at their proper distance, if the clear vision is to be maintained in tact. The least intrusion of such disturbing element blurs and obliterates the spiritual perception. On the gradual subsidence of mundane predilections, the transcendental Truth makes His Appearance by corresponding stages, finally attaining His full concrete manifestation in the Pastimes of Sree Krishna in Sree Vrindavana. If the elimination of sensuous speculation is not attended to with scrupulous care, the progress is towards abstraction and absence of distinctive features in such realisation.

If it be our good fortune to attain to the sight of Brindavana, which is full of every object of beauty, we would be in a position, with the fullest assurance of the truth of our realisation, to describe, by means of the admittedly imperfect instrument of mundane vocabulary that we happen to possess for the purpose, the most wonderful and blissful Form of Sree Krishna in Sree Brindavana. Such description should not be supposed to be derived from our experience of this world. It is the outcome of direct perception of the Substantive Reality of Whom the rational phenomena of this world are the distorted unwholesome shadow. No realisation of the substance can be reached by the logical manipulation of confused speculation regarding His shadow whose only function is to mislead to perfection.

The Beauty of Sree Krishna, described by those who have been fortunate enough to realise the vision, is narrated below for the information of the reader; but the meaning of the description cannot be grasped except in the perfect exclusive state which is wholly free from any speculation activity born of mind.

The Figure of Godhead, fulfilling the requirements of the spiritual principle, is like that of man. His Beauty seems to be represented by the reflect correspondence of the inexpressibly cooling, soft, yellowish, blue that is noticeable in the gem known as "Indranilamani" of this world, or is like unto the impression of the first appearance of the rainbearing clouds at the close of the

season of protracted drought. A certain combination of the triple potency representing respectively the principles of existence consciousness and bliss, appears to be disposed in an indivisibly oblique manner about the Beauty of Divinity. His Twin Eyes, focussing all the supremely jubilant brightness of the realm of perfect living consciousness, set forth the Beauty of His incomparable Figure. In the material world those Eyes may be found reflected in the beauty of the fresh-blown lotus. On the Head of Godhead's own Divine Form, there is observed a certain distinctive feature similar to which there is to be found nothing at all in all our previous experience. All that can be said is that tail of the peacock is probably the reflection in this world of this inexpressible peculiarity. A certain garland of flowers that have the easy perfection of the soul, sets forth the beauty of the incomparable neck of Sree Krishna. The beauty of the natural flowers of the forest seems to be a reflection of this particular feature, The Ways of Sree Krishna is encompassed by knowledge that is manifested by the spiritual cognitive principle representing the energy of the soul. It seems that the flash of lightning skirting the fringe of a massive assemblage of fresh, rain-bearing clouds, reflects the beauty of the girdle round the Waist of Sree Krishna. The kaustubha and other precious gems and ornaments appertaining to the soul disseminate the beauty of the Person of Sree Krishna. The spiritual agency by whose means the ravishing call, that has power to draw the soul, manifests itself, is observed in the figure of a flute. The flutes and other instruments of this world that serve to carry the musical notes of every variety may be the reflection of the Divine Flute. The inconceivable Figure of Sree Krishna is observed to be placed under the Kadamba tree, embodying spiritual horripilation, on the grassy woodlands sloping to the water's edge of the Yamuna of the liquid spiritual essence. It is by means of these spiritual symbols that the beloved Son of Nanda, Sree Krishna, Lord of the spiritual Realm, makes His Appearance to the view of the Vaishnavas in their exclusive state (samadhi).

But persons who are unfortunately blinded by empiric knowledge are unable to find the Form and distinctive concrete aspects of the spiritual existence even when the realm of the Absolute is actually brought before their eyes in the exclusive state.

Sree Krishnachandra, in this manner, is realised, in the exclusive state, as maddening the realm of pure souls by the strains of His Flute and attracting the minds of the milkmaids (gopees). How may those who are infatuated by the vanities of high lineage, etc., attain to Krishna? Persons who are free from all worldly vanities are alone eligible for being attracted by Krishna. Those who

understand the nature of spiritual existence, know that sadhus fall into two clearly defined groups, viz., (1) Those who have attained to the state of the gopees, and (2) those who follow in the footsteps of such self-realised souls. The former are called siddhas and the latter sadhakas.

The graduated process of spiritual endeavour of those persons who have realised the state of gopees, is as follows. In the course of their sojourn in this world, the music of Krishna's Flute enters the ear of a few exceptionally fortunate persons. The sweetness of the music exercising its attraction on such persons makes them fit for the highest spiritual status. This quickly dissipates their male disposition which prompts people of this world to seek for their own sensuous enjoyment. On the complete disappearance of the male disposition there is aroused another temperament characterized by a spontaneous preference for following the guidance of those who are possessed of the mellow quality of spiritual consorhood. In this position the femininity of the soul in the form of capacity for ministering to the enjoyment of Godhead, manifests itself. The expectation of consorhood becomes so strong that the soul under its influence develops all the external symptoms of the state of madness.

The first experience arises in the form of hearing about the specific Figure (Rupa) of Krishna. This process falls into two parts. The first of these is of the nature of spontaneous realisation of Krishna's attraction in the sphere of one's ordinary cognitive activity. This event is called the hearing of the music of Krishna's Flute. This is followed by the hankering for listening to the narrative regarding Krishna from those who have had an actual sight. This form of listening to the Scriptural narratives of Krishna from the lips of sadhus, also comes under this head. The realisation of Krishna that is attainable by such hearing and study, forms the division of spiritual endeavour which is called "listening to the Quality of Krishna". The next is seeing the delineation of Krishna as in a picture. This is effected by the realisation of the Purpose and Supreme Skill of Krishna in the design of this material world. He who has been enabled to realise that the material world is the distorted perverted reflection of the realm of the Absolute, is said to have had a sight of Krishna as in a picture. In other words, the preliminary stages of the state of devotion to Vishnu, or Vaishnava, accrues in the three different ways of spontaneous realisation of its desirability, realisation of the nature of Divine worship by the study of the Scriptures and actual personal experience of the nature of Godhead from a consideration of the wonderful organisation of the material Universe.

Unadulterated faith in Krishna as the source of the loving devotion of Braja is the preliminary stage in the gradual appearance of the process of spiritual love. The appearance of this form of unalloyed faith is followed by attainment of close association with the sadhus, who are denizens of spiritual Vraja. Such association is the cause of the attainment of Krishna. Those persons who have the rare fortune of gaining the companionship of sadhus in course of their further progress on the path of spiritual endeavour, which is comparable to the stealthy approach of the sweetheart to the secret place of meeting with her lover, may perchance realise at some rare moment, their auspicious meeting with the Supreme Object of their love on the water's edge of the Yamuna, the Stream of the liquid essence of the Pure soul.

By meeting with Krishna, the transcendental bliss of Divine communion (parananda) ensues which at once causes all worldly felicity previously experienced to appear as infinitesimally trivial in comparison. The supreme bliss grows apace in the heart, as the day pass, towards the most dearly loved ever-new Form of the Soul of all souls, The root of spiritual love is that attachment of the individual soul of spiritual love is that attachment of the individual soul who is constituted of the principles of pure cognition and bliss, towards the concentrated Divine Form of All-existence, All-cognition and All-bliss which is perfect in itself and natural for the soul.

This attachment (rati) under the favoring impulse of the principle of mellowness (rasa) undergoes development by taking on the form of rasa.

Rasa is of twelve kinds. The five rasas of santa (equanimity), dasya (service), sakhya (friendship), Vatsalya (parental affection) and madhura (consortherhood) are the five primary varieties. These five are of the nature of substantive relationship. Veera (heroic), karuna (tender), raudra (keen), hasya (laughter), bhayanaka (terrible), bibhatsa (abnormal) and adbhuta (wonderful), are the seven secondary rasas. These arise spontaneously from the establishment of relationship. Prior to the establishment of actual relationship there is no possibility of external manifestation of attachment. These specific visible manifestation are all secondary rasas.

Even after attachment (rati) has assumed the form of rasa (liquid mellowness, (it does not attain to its full resplendence except in combination with the four samagris (ingredients), viz., (a) Vibhava (particular state), (b) anubhava (perception), (c) sattvika (natural indication of emotion), and (d) Vyabhichari

(transitory feeling). Further (a) Bibhaba is of two kinds, viz . (1) alambana (cause), and (2) uddipana (aggravating agent). Alambana is again of two kinds, viz., (1) Krishna and (2) devotee of Krishna. The good qualities and distinctive natures of Krishna and His devotees constitute the division of uddipana (i.e., excitant of attachment of rati). (b) Anubhava is of three kinds, viz., (1) alankara, (2) udbhasvara and (3) vachika. Alankara, such as hava, bhava, etc., in all twenty in numbers, has been classified into the three divisions of (1) angaja (of the body), (2) ayatnaja (spontaneous), and (3) swabhavaja (of the individual nature of a person). Sighing, dancing, rolling on the ground and such other activities are called udbhasvara. Alapa, Vilapa, etc., are the twelve vachika anubhavas. Stupefaction, sweating etc., are the eight sattvika Vikaras. Nirveda, etc., are the thirty-three Vyabhichari bhavas. The rasa and all its ingredients (samagri) have a constant bearing on the development of rati till it reaches the stage of mahabhava.

The attachment (rati) for Krishna is sthayibhava (the permanent state) or the rasa (mellow liquid principle) of bhakti (devotion). In conditioned souls the principle manifests itself as bhakti or service. In the free state it appears as the principle of love in the realm of the Absolute (Vaikuntha). Attachment for Krishna develops up to the stage of Mahabhava. The process of development by the methods of identification with primary and secondary rasa and by the help of ingredients enriching the variety of its manifestations, constitutes the eternal treasure of the soul in her state of perfect spiritual freedom. It is this which is also the object of endeavour of the conditioned souls. If it be urged that there is no necessity for any attempt to attain that which is eternally inherent in the soul, the answer is that the resuscitation of the eternal principle in the conditioned state is the process of the spiritual endeavour of the conditioned neophyte.

It has been realised in their natural exclusive state by great souls such as Sree Vyasadeva, etc., as also by our gurus that attachment (rati) for Krishna is the most wholesome principle of the realised essence of the jeeva-soul. The nature of the substantive reality is in a slight measure manifested in its reflected image. It is for this reason that the principle of attraction between male and female in this world has proved to be the most charming of all mundane entities. But the attachment between male and female of this world utterly insignificant and condemnable in comparison with the principle of the transcendental reality. This is indicated by the passage in the narrative of the circular dance in the Bhagavatam, "He, who listens to or recites to others, with due reverence and faith, these Pastimes of Vishnu with the damsels of Braja, attains to the state of

transcendental devotion for Godhead resulting in the simultaneous and speedy disappearance from his heart of the malady of mundane lust”. It is as if, the mirage of the desert is replaced by the shining water of the magnificent lake offering the sorely-needed cooling drink to the thirsty traveller led astray by the deceptive image of the life-giving liquid. I have described the limit of the love and activity of the eternally self-realised soul towards the eternally realised Personality of Sree Krishna. The limit of attachment is mahabhava, the limit of activity is maha-rasa. There is also the limit of vocabulary sprung from the material principle. That which lies beyond should be seen by means of the exclusive state (samadhi).

It is the only thing needful to be imbued with serving love for Sree Krishna, of the perfectly pure kind. It is the nature of genuine serving spiritual love to be absolutely free from all worldly dross. A person, in whom this pure impulse manifests itself, is thereby rendered perfectly pure in every detail of his conduct. Such a person is naturally disinclined to ungodly conduct, all his affinities having undergone a complete change of objective from the mundane to the Absolute. But it is necessary to bear in mind that before concluding any conduct to be blameable, the status of the person displaying such conduct, should be considered. This is the most material point. No conduct is universally good or bad. If the attempt be made to arrive at a uniform body of rules of conduct which are to be binding on all, such a procedure is sure to end in futile speculations and to frustrate all real endeavour for ethical improvement. This is the great disservice that has been done to man by speculative ethics. It has only served to blunt the edge of natural goodness of judgement by entangling it in the meshes of specious theories that are bound to be wholly wide of the mark. It is, therefore, the first and foremost duty of every individual who is sincerely anxious of not being deceived by the shadow, to avoid all barren speculative discussions, on principle..

There is also another pitfall which is avoided by a person who is really inspired by love for the substantive Truth and the desire for serving Him for the sake of promoting His pleasure. Such a person never engages in sectarian hair-splitting. He is found to maintain a discreet attitude towards sectarian disputes and in respect of external symbols which differ in different communities. These issues, as a matter of fact, derive all their values from the purpose which they are instituted to serve. Their external face need, therefore, be neither undervalued nor overestimated. The conduct of the devotee who is actuated by natural love for the service of the Absolute, in these matters, should not, therefore,

be misunderstood. Such a person is neither opposed to, nor is he a supporter of, these external features as such.

Those who are servants of Hari know very well that no work is worth doing which does not please Hari ; neither is knowledge, by which attachment to Hari is not engendered, of any value. Persons, who are possessed by this truly rational insight, always engage themselves in activities that are promotive of spiritual progress and desist from every form of activity which has anything else than Hari as its objective. This consideration regulates the minutest detail of the activities of the servants of Hari. They are not deflected from this course by the breadth of an hair in life or in death, so constant is the loyalty of their judgement and so utterly incapable of being overclouded by any extraneous consideration. They are always possessed of unerring judgment, are full of the natural humility of the pure soul and are constantly engaged in doing good to all entities that exist.

They know truly that the soul is the only pure essence, that mind is a product of the principle of inertia and that the gross physical body is a thing of the earth. They are also well aware that the jiva (the individual soul) is the eternal servant of Godhead whose spiritual function is of the nature of spontaneous liking for the service of Krishna ; that he is endowed with the aptitude for the natural function of loving service even while he may be resident in this material world. Possessing the true knowledge of all this, persons, who are endowed with the spiritual disposition that is found on the plane of Vraja, realising in their souls absolute freedom from all stultifying influences of this phenomenal world, are constantly engaged in the service of Krishna, the concentrated Personal Embodiment of Allexistence, All-cognition and All-Bliss. The worship is performed spontaneously in the exclusive state proper by the soul disengaged from all mundane affinities.

It is when the impulse of love cannot be compassed by the pure spiritual essence of the soul on account of its triumphant growth that it overflows its natural bounds into the subtle mental body in which it manifest itself in a mixed form. This gives rise to the mental worship consisting of the processes of manana (resolution of service), smarana (recollection), dhyana (meditation), dharana (retention, assimilation), the thought of bhutasuddhi (purification of the material cases), etc. This mental worship need not be avoided on the ground that it is of a mixed nature. This is inevitable till the dissolution of the material cases themselves. But the process that extends to the mind and body from the soul

should be distinguished from the apparently similar process reached by mundane sensuous speculation by its ascending effort. This latter is idolatry proper and is categorically different from the mixed spiritual process.

These mental activities, derived from the soul, on undergoing still further expansion, overflow into the gross physical body. Coming down to the tip of the tongue it express itself as utterance of the chant of the Name, Quality, etc., of Godhead. Attaining the proximity of the ear it brings about the hearing of the same. To the eye it imparts the impulse of the vision of the beauty and Figure of Godhead. The pure spiritual moods of the soul overflow into the bodies expressions of horripilation, shedding of tears, shivering, dancing, prostrations by way of obeisance, rolling on the bare ground, acts of loving embrace, journey to the holy tirthas connected with the Doings of Godhead, etc. This overflowing of the spiritual principle into material activity, is inconceivable in its nature and is the manifestation of the causeless mercy of the Divinity intended to bring about the turning of the direction of mundane activity Godward the institution of honouring of mahaprasadam has been ordained by the Scriptures to bring about the change of the activity of indulging in the pleasure of the table in the direction of the service of Godhead. This arguments holds also in the case of other spiritual injunctions. This is the true significance of every ritual.

It is not to be supposed that persons who have realised the true nature of the spiritual function, neglect the due performance of worldly activities that are inspired by the mundane purpose. What the perfectly enlightened soul does is this : she maintains internally the attitude of unconditional feminine submissiveness towards Sree Krishna, while displaying the face of a heroic masculinity in her external conduct towards persons and duties of this world. Externally the pure devotee is found to be the most heroic among ambitious workers, a male prepared to exercise all the prerogatives of his superior sex among females, profoundly experienced in dealing with society, a good teacher of boys, the greatest of those who possess the knowledge of our material needs, but is withal skilled in turing them to the account of the summum bonum, the peace-maker in war and the purifier of the hearts of sinners. All this is found to co-exist with an opposite disposing, which is the outcome of excessive increase of the impulse of spiritual love, which leads the devotee to be averse to seeking popularity and to prefer the intimate service of his Beloved in the seclusion of retirement from this world.

The points that are emphatically brought out by the considerations penned

above, are that it is not possible to serve Sree Krishna except under the direction, or, what is strictly identical with the same, by association in the service, of pure devotees who alone are in a position to distinguish the chaff from the grain. As soon as the least point of real contact with the pure devotees is established by the causeless grace of the latter, the fortunate recipient of such priceless favour of thereby endowed with the faculty that can distinguish the essential from the non-essential. The pure devotee is always accustomed to overlook all external defects and accept only the inner significance of every occurrence. This, of course, does not mean that one should continue to commit offences in the expectation of such indulgence. The deliberate offender cannot obtain the real mercy of the pure devotee by reason of such offence. It is obligatory to follow the conduct of the perfectly blameless servants of Sree Krishna if one is to realise the nature of their unbounded mercy. If the hand of the observer is placed over his eye it is bound to prevent his receiving the light of the glorious luminary, who is never chary of pouring out, unasked and in unstinted profusion and without the least reservation, his light and warmth towards everything.

Critics who are so unfortunate as to be disposed to stop their ear-holes against the expostulations of self-realised souls and persist in looking at the transcendental perfectly purifying Pastimes of Sree Krishna through the spectacles of their own malicious sensuous dispositions, are no wiser than the person who does not spare to criticise the Sun and to blame that luminary for withholding highlight from one who is determined to keep his hand tightly placed over his eyes. It is necessary to learn how to behave towards the Truth if one is to make His acquaintance at all. Malicious misrepresentations and wilful misunderstandings cannot enable so-called critics to be enlightened about the nature of the Truth nor to enlighten others regarding Him. I desire no other boon than that of being sincerely disposed to make my complete submission to the pure devotees of Sree Krishna for the sole reward of their approval. I am confident of attaining to the sight of the Truth by following the method which precludes all other desires than that of the causeless and exclusive service of all the servants of the Absolute Truth. May the pure devotees pardon the innumerable lapses of my aspiring attempt to follow in their holy footsteps in all humility.

SREE KRISHNA CHAITANYA'S TEACHINGS IN A NUTSHELL

- (1) The self-revealed Vedic truths descending from the Absolute person through the preceptorial line of succession, are known as Amnaya. They declare that -
- (2) Sree Krishna is the supreme principle without a second;
- (3) He is always vested with infinite potency:
- (4) He is the nectarine ocean of all Rasas;
- (5) The jeeva souls are his marginal or intermediate discrete parts;
- (6) Marginally situated, the jeeva souls in their fallen state are liable to be enthralled by prakriti or maya, the deluding external potency of the Lord;
- (7) Lying in between the chit (internal spiritual) and achit (external deluding cosmic) potencies of the Lord, the jeeva souls are freed from the shackles of the triple qualities of maya by the loving service to the Supreme Lord Sree Krishna:
- (8) All spiritual and mundane phenomena are simultaneously distinct and not-distinct manifestations of the Supreme Lord Sree Krishna. This is known as, the Achintya-Bheda-Abheda-prakash of the Lord. It is Achintya, i.e. inconceivable in as much as the rational attributes of human beings are quite incapable of understanding or even approaching the Divine sphere of the Lord except by His Mercy;
- (9) Suddha bhakti or unalloyed devotion, which is the eternal function of all jeeva souls, is the only means of attaining Divine Love, the summum bonum of human existence;
- (10) Krishna Prema or Divine Love is alone the final desideratum of spiritual existence.

SRI DAMODARASTAKA (From Sri Padma Purana)

(To be chanted regularly during the Damodara Month, the Fourth month of chaturmasya by offerering a lamp)

namamisvaram sac-cid-ananda-rupam lasat-kundalam gokule

*bhrajamanam yasoda--bhiyolukhalad dhavamanam paramrstam atyantato
drutya gopya*

*rudantam muhur netra-yugmam mrjantam karambhoja-yugmena satanka-
netram muhuh svasa-kampa-trirekhanka-kantha-sthita-graivam damodararm
bhakti-baddham*

*itidrk sva-lilabhir ananda-kunde sva-ghosam nimajjantam
akkyapayantam tadiyesita-jnesu bhaktair jitatvam punah prematas tam
satavrtti vande varam deva moksam na moksavadhim va na canyam vrne 'ham
varesad apiha idam te vapur natha gopala-balam sada me manasy avirastam
kim anyaih*

*idam te mukhambhojam atyanta-nilair vrtam kuntalaih snigdha-raktais' ca
gopya muhus cumbitam bimba-raktadharam me manasy avirastam alam
laksa-labhaih*

*namo deva damodarananta visno prasida prabho duhkha jalabdhi-
magnam krpa-drsti-vrsyati-dinam batanu-grhanesa mam ajnam edhy aksi-
drsyah*

*kuveratmajau baddha-murtyaiva yadvat tvaya mocitau bhakti-bhajau krtau
ca tatha prema-bhaktim svakam me prayaccha na mokse graho me 'sti
damodareha*

*names te 'stu damne sphurad-dipti-dhamne tvadiyodarayatha visvasya
dhamne namo radhikayai tvadiya-priyayai namo 'nanta-lilaya devaya
tubhyam*

THE GLORY OF KRISHNA NAM ABRIDGED SAHASRANAMA OF THE LORD

The conversation of Shri Bheeshma and Yudhistira in the Anusasanika Parva of Shri Mahabharat which deals in the GLORIFICATION OF THOUSAND (UNLIMITED OR ANANTA) HOLY NAMES AS REALISED BY ACHARYA BHEESMA.

The following is the short-way explained by LORD SANKARA to Goddess PARVATI in a reply to her question, inquiring the short form.

Eswara Uvacha

SRI RAMA RAMA RAMETI RAME RAME MANORAME SAHASRA
NAMA TATHULYAM RAMANAMA VARANANE

Shri Rama Nama Varanana Om Nama iti

The Holy name of "KRISHNA" is three times as powerful as the Holy name of
"RAMA"

SAHASRA-NAMNAM PUNYANAM

TRIR-AVRITTYA TO YAT PHALAM

EKAYVRITTYA TU KRISHNASYA

NAMAIKAM TAT PRAYACCHATI (Brahmanda Purana)

The pious results derived from chanting of three times of thousand Holy Names
of Vishnu can be attained by only one time chanting of the Holy name of
KRISHNA

MAHAMANTRA

**HARE KRISHNA HARE KRISHNA KRISHNA KRISHNA HARE
HARE HARE RAMA HARE RAMA RAMA RAMA HARE HARE**

KRISHNA

KRISH+NA = KRISHNA

KRISH = Attractive Feature of Lord's Existence, Akarshaka Na = Ananda or
Bliss

KRISHNA = Absolute Truth, Ananda, All Attractive on too represents
KRISHNA (Bg.G.7.8) **RAMA** = 'Ramante Yoginonante'spiritual Enjoyment
pleasure, the all pleasing one. **HARE**

HARA = Internal potency or energy of the Lord, Pleasure energy.

= HARA become Hare in vocative in addressing the LORD.

MAHA MANTRA

(MAN + TRA)

MAN = Mind TRA = Delivers MAHA= Great

The Only way in Kaliyuga

HARER NAMA HARER NAMA HARER NAMAIVA KEVALAM KALAU
NASTY EVA NASTY EVA NASTY EVA GATIRANYATHA

(Brihad-naradiya Purana)

18 Important Slokas from Srimad Bhagavadgeeta

pancajanya hrsikeso devadattam dhananjayah paundram dadhmau maha-
sankham bhima-karma vrkodarah(Ch.1, Ver.15)

kutas tva kasmalam idam visame samupasthitam anarya-justam
asvargyam akirti-karam arjuna(Ch.2, Ver.2)

mayi sarvani karmani sannyasyadhyatma-cetasa nirasir nirmamo
bhutva yudhyasva vigata-jvarah(Ch.3, Ver.30)

paritranya sadhunam vinasaya ca duskrtam dharma-
samsthapanarthaya sambhavami yuge yuge(Ch.4, Ver.8)

yoga-yukto visuddhatma vijitatmajitendriyah sarva-bhutatma-bhutatma kurvann
api na lio yate(Ch.5, Ver.7)

yoginam api sarvesam mad-gatenantar-atmana sraddhavan bhajate yo mam sa
me yuktatamo matah(Ch.6, Ver.47)

mattah parataram nanyat kincid asti dhananjaya mayi sarvam idam protam sutre
mani-gana iva(Ch.7, Ver.7)

a-brahma-bhuvanal lokah

punar avartino 'rjuna

mam upetya tu kaunteya

punar janma na vidyate(Ch.8, Ver.16)

mayadhyaksena prakrtih suyate sa-caracaram hetunanena kaunte ya jagad
viparivartate(Ch.9, Ver.10)

aham sarvasya prabhavo

mattah sarvam pravartate

iti matva bhajante mam

budha bhava-samanvitah(Ch.10, Ver.8)

mat-karma-kṛn mat-paramo mad-bhaktah sanga-varjitah nirvairah sarva-
bhutesu yah sa mam eti pandava(Ch.11, Ver.55)

ye tu dharmamṛtam idam yathoktam paryupasate sraddadhana mat-
parama bhaktas te 'tiva me priyah(Ch.12, Ver.20)

samam sarvesu bhutesu tisthantam paramesvaram vinasyatsv avinasyantam yah
pasyati sa pasyati(Ch.13, Ver.28)

sattvat sanjayate jnanam rajaso lobha eva ca pramada-mohau tamaso bhavato
'jnanam eva ca(Ch.14, Ver.17)

na tad bhasayate suryo

na sasanko na pavakah

yad gatva na nivartante

tad dhama paramam mama(Ch.15, Ver.6)

aneka-citta-vibhranta moha-jala-samavrtah prasaktah kama-bhogesu patanti
narake 'sucou(Ch.16, Ver.16)

katv-amla-lavanaty-usna-tiksna-ruksha-vidahinah ahara rajasasyesta

duhkha-sokamaya-pradah(Ch.17, Ver.9)

sarva-dharman parityajya mam ekam saranam vraja aham tvam sarva-
papebhyo moksayisyami ma sucou(Ch.18, Ver.66)

4 PRIME SLOKAS FROM SRIMAD BHAGAVATAM (Verses 33 to 36 of Ch.9 of Canto 2)

The mere chanting of the following slokas will have their own abundant and blissful Trancendental sound vibrations to influence the mind and intelligence of the person who chants them for they have been taught by the LORD NARAYANA (KRISHNA) to the first living being in the creation, LORD BRAHMA in order to progress in our goal to understand and reach Krishna. Further, reading or chanting of the four stanzas tantamounts to reading all the 18,000 stanzas in Srimad Bhagavatam. Brahma inturn taught to Maharshi Narada who preached the same to his disciple Sri Krishna Dwaipayana Vyasa Deva and in this way they are handed our down the line.

Sri Bhagavanuvacha :

aham evasam evagre nanyad yat sad-asat param pascad aham yad etac ca yo
'vasisyeta so 'smy aham

rte 'rtham yat pratiyeta na pratiyeta catmani tad vidyad atmano
mayam yathabhaso yatha tamah

yatha mahanti bhutani bhutesuccavacesv anu pravistany apravistani tatha tesu na
tesv aham

etavad eva jijnasyam tattva jijnasunatmanah anvaya-vyatirekabhyam yat syat
samatra sarvada

BRIEF HISTORY & OBJECTS OF THE MISSION

India has, from time immemorial, been called the land of Bharatha or Bharathavarsha, a spiritual community of Mahatmas who follow faithfully the highest cult of Bhakti by rendering unalloyed service to the Supreme Lord Sree Krishna, instead of hankering after the fourfold pursuits of Dharma. Artha, Kama and Moksha. It is for reestablishing Sanathanadharma and protecting sadhus in their preaching work of the said Dharma, against the tyrannical oppressions of the demonic characters, that Sree Krishna or His Avathars, descend in Bharathavarsha. Hence Bharathavarsha is the cradle of religion of pure devotion to the Absolute person. Sree Krishna sometimes sends his agents to preach the people of this and other countries the transitory and miserable end of all worldly pursuits and thereby win them to a desire for salvation or moral elevation. The Vedas, the Upanishads and the Puranas boldly declare the highest Spiritual culture and civilisation of India - ancient and modern.

Sree Krishna Chaitanya spend 24 years at Nadia as a real brahmachari, as the foremost pundit and as an ideal householder. He then accepted Sannyas and came to Puri.

To preserve His revered memory and to practise and preach His divine message, a befitting institution Sri Krishna Chaitanya Mission was established in 1966. Presently the mission is operating 20 branches spread through our India including PURI, BRINDAVAN and MAYAPUR, VISAKHAPATNAM & RAJAHMUNDY. The main object of the Mission is ***to spread the Divine Name of God Head Sri Krishna in the Universe.***

To help mankind to realise the spiritual values of religion and follow them;

To impart, cultural, philosophical and theological education to all interested souls without any distinction of caste and creed;

To help them in order to secure their alround moral and spiritual upliftment through a right understanding and sound knowledge of sastras, thereby helping them to become useful members of the human society;

To instill a spirit of discipline, co-operation and create tolerant spirit;

To establish and maintain temples, chatuspathies, schools, libraries, medical dispensaries, dharmasalas and guest houses in relation to Godhead; and

To revive and spread Indian Theistic culture and especially to practise and propagate the gospel of Divine Love as described in the Vedas, Upanishads, Bhagavatham, Bhagavad Gita and allied revealed scriptures as propounded by Sree Krishna Chaitanya Prabhu, practised and taught by Rupanuga vaisnava Acharyas.

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Books Published in Utkala Bhasha:

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